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We have no wish to impugn the motives of the President. We all admire his chivalrous and lovable qualities. He tells us what he thinks and what a multitude of others think. We simply call attention to the fact that this "peace of justice," quick to avenge insults, which makes a strong nation at once the judge and jury and executioner in its own suit, and spends more on the machinery of military force than on all measures of public service combined, is not the kind of peace for which Christmas Day is set to remind us. Jesus' method, his spirit, his teaching, are utterly different. The Christmas peace is the peace of the men of goodwill. The method is trust: the spirit is humanity. Goodwill carries justice with it.

It is important to make this distinction. Millions of people do not yet see how great it is. They still worship force. They confuse the simple life of the Man of Nazareth with external power and material pomp. They look back and worship a sort of war lord, coming in the skies to punish his enemies. They have yet to learn that goodwill is the mightiest force in the universe. They have yet to trust this new force and to apply it to every kind of problem. They had better not reverence Jesus at all if they miss the kernel of his teaching. Do they imagine that if he were addressing the American people he would bid them build more fighting ships?

Finally, Christmas challenges all, as many as believe in the ideal things of good faith, justice, truth, love, to practise what they hold most dear, to make proof of the fact that the word for the twentieth century is not "the mailed hand," nor even "justice," but that which makes the weakest hand strong, and gives life to justice, and takes away all fear of harm, — the word of the angels' song — GOODWILL.

Is War Justifiable?

BY CHIN CHUNG.

(The author of this article, Chin Chung, is a Chinese boy who is attending the High School in Brooklyn, N. Y. He was born in China, and now lives in Chinatown, New York. He has become a Christian through attendance on a Sunday School — a real Christian, as one may see by reading what he says in this article, which was written as a school essay.— Ed.)

"... Peace hath her victories
No less renowned than war."— Milton.

In the Middle Ages even a Christian, ignorant of his Master's teaching, blindly believed that in order to preserve his honor it was necessary to settle the smallest dispute with his next door neighbor by drawing the sword. It is not less true that the Greeks and the Romans thought that in fighting they were not only gaining glory to themselves, but were even pleasing their most honored gods.

This barbarous spirit was perhaps right at the time when ignorance and superstition prevailed. It may be true that as the people were in the nomadic state, only by conquest could tribes be united into nations. "But," says a modern writer, "the bitter necessity of past times, and of ignorant and savage hordes, cannot be an ethical standard for later and enlightened ages."

War has been fought since the dawn of civilization. Has it made the world better? No! It has only brutal-

ized men and imbued their mind with hatred instead of love.

Let us bethink ourselves, and ask the question, "Shall we go on sowing dragon's teeth forever?" Is it true that the savage instinct of stabbing and murdering has so taken us that we cannot throw off the devil's yoke? Are we to hope for nobler men than those of this age to uproot this vice? We now wonder at slavery and at dueling. But what will the more cultured people of the future think of us, calling ourselves civilized and pious, but at the same time wishing to cut each other's throats?

War is the root of all manner of wickedness. It devastates the land, butchers the vigorous men of the age, makes widows and orphans, and deteriorates the civilization of men. Furthermore, war is inconsistent with the teachings of the world's great moralists. Hence, that war is not justifiable is an impregnable fact.

Page after page of human history has been stained with the blood of men. We can hardly help weeping when we read of the bloody battles. The villages, towns and cities that were flourishing yesterday are now no more. The splendid cathedrals and the gorgeous temples have been reduced to desolation and ruin. The beautiful garden of peace has been turned into streets of hell. Instead of the happy faces, we see heaps of bodies thrown one upon another and producing lakes of blood.

In the Russo-Japanese war a Chinese village was set on fire. As the Russian army were marching into this burning place, a dreadful sight met their view. "On one side," says a narrator, "we saw a son carrying a sick father; on the other, women pouring torrents of tears on the infants whom they clasped into their arms; old men hardly able to follow their families, they were so greatly overwhelmed by grief."

The economic aspect of war is still more disheartening. In preparation for war a country often has to spend so much money that its entire industrial machinery is at a complete standstill. Statistics show that during the last century the total amount spent in war was about \$20,000,000,000, which means that war cost \$360 a minute during the last one hundred years. The entire national debt at the present time is estimated at \$31,000,000,000, half of which has been devoted to the maintaining of armies and fleets.

Where does the justification of war come in? There are some idealists that maintain that the world can grow better only by stimulating it with war, thus establishing justice and keeping humanity from stagnating into the mud of grossest materialism. Thus they say that war is not so murderous a thing after all!

Let us not be deceived. The great philosopher and patriot, Benjamin Franklin, wisely remarked, "There was never a good war or a bad peace." War is the engine of destruction. "Whatever evil it may destroy," said another lover of peace, "it leaves new-created evil in its path." The same man went on to say that we need not laud war any more than we laud the epidemic which, having attacked the constitution in the community, and having passed, leaves the constitutional vigor somewhat higher than before. He said that we might deliberately heap up garbage for the purpose of breeding a second epidemic, because a preceding one had, from a sanitary point of view, produced some good results. "But," concluded this lover of mankind, "the

lesson to be learned from epidemics is how to avoid them, not how to bring them on; and so with war; the question should ever be how to prevent it for the future, how to destroy the nidus in which its seeds germinate."

Some may say that it is impossible to abolish war, since it has been handed down to us as an old tradition. But is this true? Emphatically no! Many years ago it was inconceivable that dueling should ever be done away with. It was considered an honor; but now disputes are settled in a more friendly way. Courts have been established, and therefore stabbing and murdering are regarded as acts of barbarism. Since dueling has been brought to an end, why should not war, which is a dispute between two nations, be also brought to an end?

Besides, war is inconsistent with the teachings of the world's great moralists. Buddha taught his great lesson long ago that the people should not only refrain from killing one another, but that they should not kill even a smallest animal, unless it was to be used as sacrifice offered to a god. Christ's teaching is love and peace. If we profess to be Christians, we must live up as closely as possible to our Master's commandment. Violence cannot be overcome by violence. "Love your enemies" is the only weapon that can truly conquer an enemy. An eminent writer has recently remarked, "It is true in the broadest sense that perfect love casteth out fear, and that the man who refrains from exerting force upon his neighbor because he loves him is the least likely of all men to fear for himself. This courage which springs from love is the courage which differentiates the man from the brute."

Jesus said, "Peace be unto you." In another place, when our dear Lord was persecuted, he rebuked Peter, who tried to resist: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

Christ said, "Bethink yourselves," and his warning is echoed by Tolstoy: "Let every man interrupt the work he has begun and ask, 'Who am I? Whence have I come and what is my destination?' In other words, let every man ask himself whether his mission on earth is one of killing or of loving his fellow men."

After all we must remember that war is but an engine, powerless in itself. Just as an engine needs power to run, war needs the human will to accomplish its work of destruction and ruin. Therefore war must cease when all men refuse to participate in it. Let me reëcho, "Bethink yourselves."

May the day of millennium come, when this world will be the garden of peace. We therefore ought to encourage education and religion. How far better will the world be if, instead of wasting the vast sums of money in maintaining armies and fleets, we invest the same amount in productive industries, and in establishing more moral institutions! Then, the love of brotherhood will prompt us to establish a supreme general government by whose court all international disputes will be settled. May the war of destruction and ruin be transformed into the harmony of love and peace.

In conclusion, since war leaves with us physical evils and moral defects, since it is inconsistent with the teachings of the great moralists, and since there are remedies for it, I feel that my proposition is proved.

The Moral Miasma of the Navy.

BY JOSIAH W. LEEDS.

The following paragraphs are taken from an excellent article by J. W. Leeds of West Chester, Pa., in the *Episcopal Recorder* for November 16, on "The Case of Midshipman Arrowood:"

"Is it possible to purify the navy 'of its moral miasma,' while its purpose is that of a preparedness to deal out death? What becomes of the moral law against profanity in the fierceness of mortal combat? To 'swear like a trooper' has long been a common saying. It is known that many who rank high amongst the world's great fighting men gave way to profanity in the heat of battle. One of the most prominent of the admirals of our own navy is popularly known as 'Swearing —.' At the naval battle before Santiago the Spanish admiral, who, when subsequently our captive, was lauded as a most perfect gentleman, had to permit (so he averred) the vessel's stores of wine and spirits to be given out without stint before the men would consent, or were stupefied and made brutish enough, to go to their posts. They drank the liquor while they served the guns. The scene on the doomed ships was described by eye-witnesses as 'a saturnalia of the damned.' Daniel Wheeler of England, a Quaker minister of wide experience during the last century, speaking of a ship of war on which, before his religious conviction, he was stationed as a midshipman, refers to it as 'a school which is not often equaled, and but seldom surpassed, for vice and immorality.' In the barracks or on shipboard, to handle the cards to kill time, and indulge in the excitement of winning or losing money, is a very common pastime of the men. One of the American admirals in the Spanish war, giving his testimony concerning the coolness and nerve of his men, said they 'could bet one another on shots, and lay odds in the midst of the horrible crashing.'

"It is, hence, apparent that the difficulties in the way of a midshipman or any other officer or enlisted man pursuing a consistent Christian life upon a ship of war must be many. The case of Midshipman Arrowood should be impartially investigated. Meanwhile, as commending the desirability of superseding the present barbarous way of attempting to adjust international disagreements by more enlightened processes, that shall be accordant with the Christian name, I quote the following late reflection by a citizen of London:

"'I have lately been reading, out of curiosity,' he says, 'Lord Wolseley's "Story of a Soldier's Life," written by himself, as I wanted to learn a little of the mind of those gentlemen who are engaged, at a crushing and scandalous cost to this country, in the noble profession, and, according to Lord Wolseley, in the glorious pastime of killing their fellows! I presume that Lord Wolseley is rated as one of the finest types of our fighting fraternity, and as he would impress us that he is a fervent Christian, I was somewhat taken aback to read admissions such as these: "It is only through experience of the sensation that we learn how intense, even in anticipation, is the rapture-giving delight which the attack upon an enemy affords. I cannot analyze or weigh, nor can I justify, the feeling. But once really experienced,